

63D CONGRESS }  
2d Session }

SENATE

{ DOCUMENT  
No. 611

# JEWISH IMMIGRANTS

## REPORT

OF

A SPECIAL COMMITTEE OF THE NATIONAL  
JEWISH IMMIGRATION COUNCIL  
APPOINTED TO EXAMINE INTO THE  
QUESTION OF ILLITERACY AMONG  
JEWISH IMMIGRANTS AND ITS CAUSES



PRESENTED BY MR. O'GORMAN

MARCH 24, 1914.—Referred to the Committee on Printing

WASHINGTON  
GOVERNMENT PRINTING OFFICE  
1914

IV 6895  
J 6 N 3  
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REPORTED BY MR. CHILTON.

IN THE SENATE OF THE UNITED STATES,  
*October 21, 1914.*

*Resolved*, That an article presented in the Senate by the Senator from New York (Mr. O'Gorman) March 24, 1914, entitled "Illiteracy Among Jewish Immigrants and Its Causes," be printed as a public document.

Attest:

JAMES M. BAKER, *Secretary.*

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## LETTER OF SUBMITTAL.

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170 BROADWAY, *March 18, 1914.*

MY DEAR SENATOR: In connection with the proposed immigration bill a committee of the National Jewish Immigration Council was appointed to examine into the question of illiteracy among Jewish immigrants and its causes. It went into the matter thoroughly and prepared the inclosed document, which I send to you in the hope that it may be of some service to you. In any event, will you be able to submit it to the Senate in such form that it may become a Senate document and be printed?

If there are any other facts with reference to the provisions of the bill in which I may be able to be of service to you, I trust you will not hesitate to call upon me.

I remain, very sincerely, yours,

ABRAM J. ELKUS.

Hon. JAMES A. O'GORMAN,  
*United States Senate, Washington, D. C.*



## ILLITERACY AMONG JEWISH IMMIGRANTS AND ITS CAUSES.

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Differences of opinion as to the extent of illiteracy among Jewish immigrants induced the National Jewish Immigration Council to appoint a special committee of investigation, which hereby reports the results of its investigations.

According to the report of the United States Immigration Commission (vol. 4, entitled "Emigration Conditions in Europe," p. 30, Table 15), the total illiteracy (inability to read or write any language or dialect) of Hebrew immigrants 14 years of age and over admitted into the United States in the fiscal years of 1899 to 1909, inclusive, was 25.1 per cent. In 1910, according to the report of the Commissioner General of Immigration of that year, the total Jewish illiteracy of admitted immigrants was 28.8 per cent; in 1911 it was 25.1 per cent; in 1912, 25 per cent; and in 1913, 21 per cent. Adding these four years to the period covered by the Government's figures we find that the total Jewish illiteracy for 1899 to 1913 was 25.1 per cent, thus maintaining the average up to 1909. The relative distribution of illiteracy between Jewish male and female immigrants over 14 years of age is indicated by the figures for 1912, when the percentage of illiteracy among males was about  $16\frac{1}{2}$  per cent and among females 33 per cent, the latter being twice as high as the former. According to the Russian census of 1897, which is the last one published, the total percentage of illiteracy of Jews in Russia, of persons 10 years of age or over for both sexes, was 49.9 per cent. The general illiteracy in Russia for all races and creeds, according to the same census, was much higher—72 per cent. (Emigration Conditions in Europe, p. 343.)

It is evident from a comparison of the illiteracy of Jewish immigrants who come to this country and of Jewish illiteracy in Russia (from which country the bulk of Jewish immigration comes) that the class of Jewish immigrants who arrive here is, in education, above the average shown by their coreligionists abroad. For if it were assumed that only the average Jewish immigrant comes to these shores, then we would expect to find a greater illiteracy prevailing amongst Jewish immigrants than the figures show. The Jewish immigrants who come to this country are thus shown to represent a higher educational standard than that evidenced by the average Jews in Russia. Notwithstanding this fact, the percentage of illiteracy amongst Jewish immigrants to this country is still, as has been shown, 25.1 per cent for the last 13 years.

While there was no disposition to doubt the accuracy of our Government's figures as to Jewish illiteracy, it was considered advisable to make an independent investigation of incoming immigrants with reference to their ability to read or write, specifically including

Hebrew and Yiddish. These investigations were threefold: The first was under the direction of the Council of Jewish Women of New York City, which, through a trustworthy representative, interviewed 1,887 female immigrants immediately after their admission (March to June, 1913). The answers to questions as to literacy or illiteracy were noted on special cards printed for that purpose, which thereafter were compared with the Government figures. The great majority of the immigrants thus questioned were between the ages of 14 and 25, from which fact the inference might fairly be drawn that the degree of literacy would be higher than amongst females of all ages.

According to the Government figures, as noted on the steamship manifests, of these 1,887 female immigrants 17.3 per cent were illiterate, while, according to the investigation conducted by the Council of Jewish Women, the illiteracy shown was 15.4 per cent, substantially confirming the Government's figures regarding the same persons.

The second investigation was conducted by a qualified statistician who was given the privilege of interviewing 240 Jewish immigrants who arrived at Ellis Island during the month of November, 1913. Of this number there were 130 male and 110 female immigrants. The investigator questioned these immigrants with the aid of publications in various languages and also utilized the Hebrew prayer book. The result of his inquiry summarized is as follows: Of 130 male immigrants the Government figures showed a total illiteracy of 12.3 per cent, while the investigator's figures showed a total illiteracy of 8.5 per cent; of 110 female immigrants the Government figures showed a total illiteracy of 18.2 per cent, while those of the special investigator showed an illiteracy of 25.4 per cent. In this cold month sturdier, and therefore younger, immigrants may be expected to emigrate than ordinarily, who are therefore also presumably better educated than summer arrivals.

Summarized; therefore, for 240 immigrants the steamship manifests showed an illiteracy of 15 per cent, while the private investigation showed an illiteracy of 16.7 per cent.

In connection with the male illiteracy, as shown by the private investigation, it should be noted that 11 immigrants who could merely read the Hebrew prayer book were considered by the investigator to be illiterate, in order to conform with the provisions of the projected Burnett bill, but under which provision it is questionable whether a man who can only read the Hebrew prayer book would be considered literate. Similarly 8 of the female immigrants who could only read the Hebrew prayer book were considered by the investigator illiterate.

Explanation should be made of the causes for noting these 19 immigrants as illiterate. Reading the Hebrew prayer book partakes of the nature of a mechanical operation. It has been known that persons able to read the prayer book were not able to read the Hebrew language in any other form.

The third investigation was conducted by the Jewish Immigrants' Information Bureau, which interviewed at Galveston, Tex., 1,029 male immigrants and 255 female immigrants from July 7 to November 1, 1913, inclusive. The results of the inquiry were then compared with the Government figures, and the result follows: Of 1,029 male

immigrants the bureau found that 15 per cent were totally illiterate, and the Government figures tally. Of 255 female immigrants the bureau found a total illiteracy of 39 per cent, while the Government figures show a total illiteracy of 40 per cent.

From March to June, 1913, a previous investigation had been made by this same bureau of 389 immigrants, of which 351 were male and 38 female. According to the bureau, of these 389 immigrants there was a total illiteracy of 14.7 per cent, while the Government figures showed an illiteracy of 17.5 per cent.

A study of the figures resulting from the three private investigations indicates that there is little or no deviation between the Government figures and those of the private investigations.

In noting that the entire Jewish illiteracy for 11 years, as shown by the commission, is 25.7 per cent, it should be taken into account that the relatively large proportion of female Jewish immigration to this country pushes up the total illiteracy rate, for it is a fact that the percentage of illiteracy is far greater amongst Jewish females than it is amongst males. On this point it might be interesting to mention that from 1899 to 1910 the Jewish female immigration was 43.4 per cent of the total Jewish immigration, while for that period the total female immigration of all races was 30.5 per cent of the whole number of male and female immigrants.

This large Jewish female immigration is therefore a contributing cause to the prevailing rate of illiteracy amongst Jewish immigration in general.

An exemption in the literacy test with regard to Jewish females coming to certain specified near relatives would not be a material counterweighing influence because of the fact that the bulk of the female Jewish immigrants come without having parent or husband here.

The analysis of the illiteracy of Jewish immigrants would be incomplete without a study of the educational conditions prevailing in the countries where they come from. Selection has been made of Russia and Roumania because, first, as noted before, the bulk of Jewish immigration comes from those countries; and, secondly, because in those countries the Jew is a subject to religious and political persecutions of sweeping character, particularly affecting educational opportunities.

Concerning Russia, in addition to the legal and religious disabilities directed against the Jews, sweeping restrictions are also made debarring them from a full and free attendance in elementary schools. For example:

(a) The limitations of the number of Jewish pupils in secondary governmental schools is 10 per cent (statement by Jewish Colonization Association, 1910). Though not applicable to elementary schools, the rule is arbitrarily applied there, too. This limitation becomes all the more serious when it is noted that the facilities for elementary education in Russia permit only 40 out of every 1,000 in the entire Russian Empire to attend common schools (Encyclopedia of Pavlenkoff, 1910). The ratio in England is 176; Italy, 83; Germany, 158; France, 144. Scarcely any public schools were established in the sections where the Jews reside in numbers.

(b) The Jews in the Russian pale therefore were compelled at their own expense and initiative to found private schools to permit a

larger proportion to get the benefits of a school education than the Government allowed. But the Government placed every obstacle in the way of their opening such private schools (report of officials of International Colonization Association to the United States Immigration Commission, vol. 4, p. 277), and increasing poverty further retards these efforts.

It is true that the Russian Government, in order to provide partially for the education of Jewish children who are debarred from general schools, founded a few special Government schools which depended upon a very limited fund. The number of such schools at the end of the last century was determined to be 183, with an average of 113 pupils for each school, or a total of 20,679. (P. 344, vol. 4, United States Immigration Commission reports, quoting Dr. I. M. Rubinow's article on the "Economic conditions of the Jews in Russia," Bulletin of the United States Bureau of Labor, No. 72, September, 1907.) The Jews therefore had to supplement these schools with the institution known as the "chedar." The chedar is a denominational school, the purpose of which is instruction in the Bible and Jewish religion and learning. According to the investigation of the Jewish Colonization Association in 1904 (p. 346, Dr. Rubinow's article, above quoted), which collated data from 507 localities with a Jewish population of 1,420,000, there were found 7,145 chedars. From this date the estimated total number of existing chedars was, at the time, 24,000. The average number of pupils to each chedar was found to be 13.7 per cent (according to investigation of the Imperial Russian Free Economic Society, page 345, above-quoted article); therefore these 24,000 chedars evidently contained about 329,000 pupils. The total number of Jewish children of school age is, however, estimated by Dr. Rubinow to be more than 700,000. (P. 345, article above quoted.)

Attention should be called to the fact that in these 507 districts investigated by the International Colonization Association only 8 per cent of Jewish girls were found to frequent the chedars, and in this connection it should be noted that the Russian Government opposes the creation of chedars for girls. (Economic Status of the Jews in Russia, published by the International Colonization Association, 1904.)

Concerning the chedars, Dr. Rubinow notes (p. 346, above-quoted article of Dr. I. N. Rubinow) that although the chedar has an important function to fulfill—

it does not follow that it does it in a satisfactory manner. \* \* \* The methods are antiquated and the environments indescribably bad. \* \* \* The air in the improvised schoolrooms has often been described as killing. \* \* \* These objectionable features of the typical chedar are accentuated by the excessively long hours. \* \* \* The school day begins at 9 a. m. and ends at 5, sometimes at 6, or even 8 p. m., so that the school day lasts anywhere from 8 to 11 hours.

(c) The American Jewish Yearbook annually compiles a list of events affecting Jews in various countries. From the yearbook of 1913, page 320, we find the following Russian educational restrictions directed against Jews:

*August, 1912.*—Many private schools are closed as a result of anti-Jewish circulars of the ministry of education.

*September, 1912.*—At Beredicheff no Jewish child admitted this year to local schools. At Brodsky course for Jewish teachers prohibited from admitting

those without right of residence. A member of Kiew education department orders that at Beredicoff, where Jews contribute 96 per cent of maintenance funds, no Jewish students be accepted, percentage norm having been exceeded.

*March, 1913.*—Ministry of education drafts new regulation providing that percentage norm shall be calculated on a basis of total number of students on roll at a school and not on total number of students admitted.

*May, 1913.*—Ministry of Education orders that vacancies for Jews according to percentage norm shall be filled by lot and not according to standing at entrance examination, as heretofore.

*June, 1913.*—Government commission considers the introduction of formal percentage norm in elementary schools for Jews.

*July, 1911* (p. 151).—Revision of percentage norm of students to be admitted this year to educational institutions will result in total exclusion of Jews in many cases and admit only an insignificant number in others.

*July, 1910* (p. 154).—Elementary schools hitherto not enforcing restrictions henceforth will admit Jews only in limited numbers.

(d) The Jewish Colonization Association of St. Petersburg in 1904 published a book on the economic status of the Jews in Russia, which book was the basis of Dr. Rubinow's article referred to in (b). In this publication the following is noted:

The principals of the public schools are often instructed by ministerial circulars to rigorously enforce the rules that all pupils should perform the written school exercises on Saturdays and on Jewish holidays.

The inference is therefore inevitable that on such days the attendance of Jewish children is considerably curtailed.

(e) That the public-school system of Russia is inadequate is further indicated by the fact that the expenditures of the Russian Government for education amount to 3 per cent of its budget. (Encyclopedia of Pavlenkoff, 1910.) On this point the following figures are interesting. According to an article entitled "Education in Russia," by Prof. Simkhovitch, in the Educational Review, May, 1907, in 1900 there were 84,544 elementary schools in the Russian Empire, with 172,494 teachers and 4,507,827 pupils. Out of this number 47.5 per cent of the schools were under the management of the ministry of education and 42½ per cent were parochial schools under the synod.

Ever increasing economic distress among the Jews in Russia makes it daily more difficult for Jews residing there to secure the funds necessary to provide instruction for their children even at the chedars which the Government permits to be maintained.

(f) The anti-Jewish educational discriminations in Russia have become so shocking that at a recent national educational congress held in St. Petersburg in January, 1914, rigorous resolutions of protest were adopted by the 6,000 teachers of all races and creeds who attended. These proceedings were reported in the New York Evening Sun of February 3, 1914, as follows:

#### EDUCATION FOR JEWS IN RUSSIA—TEACHERS' CONFERENCE FAVORS IMPARTIALITY—GOVERNMENT OPPOSED—MANY IMPEDIMENTS ENCOUNTERED BY PROGRESSIVES.

At the first all-Russian conference on primary education recently held in St. Petersburg it was resolved by the thousands of teachers and educationists who attended from all parts of the Empire that the Jewish inhabitants of Russia ought not to be discriminated against in the matter of education. The resolution adopted by the committee appointed to deal with the subject of schools for non-Russian races reads as follows:

"Whereas the right to education must be considered as inalienable, while the residential and educational restrictions practically deprive a large portion of the Jewish population of that right; and whereas the restrictive laws produce a demoralizing effect on both Jews and Christians, while their application is injurious from the point of view of the State and educational work, this conference advocates the abolition of the said restrictive laws for the Jewish population."

On the motion of M. Smirnoff another resolution condemning all manifestations of anti-Semitism in the schools and calling upon the teachers to counteract such tendencies was adopted.

The St. Petersburg correspondent of a London weekly writes that attempts were made at first to "pack" the conference with members the St. Petersburg authorities thought were politically trustworthy. Says this correspondent:

"The fact that a teachers' conference could only be held this year for the first time sufficiently illustrates the attitude of the Russian Government toward primary education. But even on this occasion the conference could only obtain permission to meet owing to the accident that at the head of the organizing committee was Senator Mamontoff, a man of great influence through his personal and family connections. He alone was able to overcome the innumerable impediments placed by the bureaucracy in the way of the conference. At first the St. Petersburg authorities thought they would be able to keep the organization of the conference in their own hands and through their local agents to pack it with none but the politically 'trustworthy' elements of the teaching body. It soon became clear, however, that the idea of the conference had attracted the most liberally minded educationists in the most forlorn corners of the Empire and that a wholesale pilgrimage of teachers to St. Petersburg was to be expected during the holiday season.

#### "OFFICIAL IMPEDIMENTS.

"Then the bureaucracy radically changed its attitude toward the conference. Wherever the teachers were suspected of political 'untrustworthiness' the local authorities either refused them leave of absence altogether or accompanied their permission by such burdensome conditions that the journey to St. Petersburg proved impossible. One lady teacher from Tashkent, for instance, was promised leave on condition that she should start on January 4 and return by January 20. Since January 4 was the opening day of the conference, while the journey from Tashkent to St. Petersburg takes five days, the emptiness of this concession is obvious. At the same time the official *Rossia* began to publish minatory articles warning the teachers that nothing in the way of politics would be allowed at the conference, which would be closed at the slightest attempt to overstep the limits imposed.

"But, in spite of everything, the conference was attended by over 6,000 teachers from every corner of Russia, and the spirit displayed by its members was one of pronounced antagonism to the Government."

#### MEMORANDUM FROM THE INTERNATIONAL COLONIZATION ASSOCIATION, ST. PETERSBURG.

The rights of the Jewish subjects of Russia with reference to education, residence, and civil service are fixed not alone by laws but by administrative regulations and by the good will of the authorities. Any change of officials (for example, in the ministry of culture and education) creates misgivings in the minds of the Jewish parents and their children and the fear that conditions may become worse. The welfare of the Jewish children of school age depends on the mood, the character, and the inclinations of the new officials. The administrators in the department of education invariably adjust themselves to the views of their superiors. The change in officials therefore results frequently in the closing of the doors of schools to Jewish children.

According to the census of 1897 the Jewish population of Russia constituted 4 per cent of the total population. The report of the minister of culture and education for 1911 shows the following statistics as to attendance in the State public schools:

Total number of pupils-----	4,746,736
Jewish pupils-----	69,358
Per cent of Jewish pupils-----	1.46

As a matter of fact the percentage of Jewish pupils is even less than 1.46 per cent, because a large number of Christian children attend the parochial schools, in which the number of Jewish pupils is negligible.

According to private investigations there were, in 1910, 920 special Jewish elementary schools (State, communal, and private schools). The number of pupils was about 90,000. Thus the total number of Jewish pupils in 1911 frequenting any form of elementary school under the supervision of the Government aggregated 170,000. Assuming that the Jewish population in Russia is 6,000,000 and that the percentage of Jewish children of school age is 9 out of every 100, we arrive at the conclusion that the number of Jewish pupils in schools ought to reach 540,000; as a matter of fact the number, as we have seen, is only 170,000. Therefore only 31.5 per cent of Jewish children attend elementary schools. We can not vouch for the absolute accuracy of the above figures because of the lack of satisfactory statistics with reference to matters of education in Russia. The material collected by the census of 1911 has not yet been published in its entirety. At this writing the result of the census is known only with regard to one educational district—that of Kiev. That district includes the Provinces of Kiev, Podolia, Wolina, Poltawa, and Czernigow. Although these Provinces are within the Pale of Jewish settlement it should be noted that the percentage of Jewish population in these sections according to the census of 1897 is 9.8 per cent, while that of the northwest districts is 14.14 per cent and Russian Poland 14.68 per cent. Bearing in mind the above fact, the following are the figures for the Kiev educational district on January 1, 1911, according to the report of the minister of culture and education:

Schools-----	4,445
Total number of pupils-----	366,383
Jewish pupils-----	30,138
per cent of Jewish pupils-----	9.5

And according to the report of the Orthodox church:

Parochial schools-----	5,843
Total number of pupils-----	318,153
Jewish pupils-----	2,671
Per cent of Jewish pupils-----	0.84
Total number of pupils-----	684,536
Total number of Jewish pupils-----	32,809
Total per cent of Jewish pupils-----	4.8

These figures are the more significant if we take into account the fact that the State public elementary schools exist mainly in cities and towns, and there the Jewish population is concentrated. Ac-

ording to the census of 1897 the percentage of Jewish population in the Kiev educational district is as follows:

	Per cent.
Beredichev	78.0
Kiev	12.9
Shytomir	48.9
Krementschug	47.2
Uman	57.8
Kamanetz Podolsk	45.1
Kowno	56.1
Winnitza	38.2
Poltawa	20.4
Cerkassy	37.0
Czernygod	36.2

The following are the detailed statistics of pupils attending the State elementary schools according to the unpublished report of the procurator of the Kiev education district for 1911 (see the Bulletin of the Jewish Association of Instruction, 1912):

Government.	Total number of pupils.		Jewish.		Per cent Jewish.	
	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
Kiev	49,406	20,640	1,806	2,846	3.6	13.7
Podolia	31,422	9,499	649	1,078	2.0	11.3
Wohliner	44,330	16,524	971	1,718	2.2	10.4
Czernigow	77,987	26,569	550	1,840	.7	6.9
Poltawa	93,453	27,128	541	1,303	.5	4.8
Total number					396,958	
Jewish					13,302	
Per cent of Jewish pupils						3.4

The above figures show that more Jewish boys are debarred from attending elementary schools than Jewish girls. This is due to the fact, on the one hand, that Christian girls are not eager to receive education in elementary schools and, on the other hand, is the outcome of a rigorous policy on the part of the authorities in the elementary schools not to admit, as far as possible, Jewish boys to school. The same rigor is not applied to Jewish girls.

We wish to point out that the procurator of the Kiev education district congratulates himself in his report of 1911 for having succeeded in reducing the percentage of Jewish population to 3.4 per cent, while in previous years the percentage had been higher.

Regarding private Jewish elementary schools, according to the census for 1911 there were in 19 Jewish State schools 3,482 pupils and in 75 Jewish communal schools 8,628 pupils, making a total of 12,110. It should be borne in mind that we do not here refer to the chedarim registered and those which are not registered but exist *de facto*, nor chedarim supported by private persons.

We get an inferential summary of pupils in Jewish private schools by subtracting from the total number of pupils in the elementary schools of the Kiev education district—to wit, 30,138—the number 25,412 (which represents 13,302 Jewish pupils in general elementary schools and 12,110 pupils in private Jewish State and communal schools), which leaves 4,726 pupils.

We will now take up the instructions of the school authorities, the purpose of which is to restrict as much as possible the admission of Jewish children to elementary schools. Unfortunately the Jewish subjects in Russia are frequently denied what the written law allows them. Too frequently what is permitted and what is prohibited is but the humor or spleen of the officials and executive authorities. The establishment of new Jewish schools is almost entirely prohibited. For instance, the Jewish community of Kiev struggled from four to five years before it was permitted to establish an elementary school with a four years' course for Jewish children. The Jewish schools in existence are overcrowded. The admission of Jewish children to the general elementary schools is illusory. In addition, the number of elementary schools is limited. The authorities of the educational department are not favorably disposed to the ambition of the Jewish population to reform the chedarim to bring them up to the standard of the ordinary elementary schools. The chedarim are religious schools of a primitive nature. Hundreds of thousands of Jewish pupils spend the best years of their youth in these insanitary chedarim, in which the instruction lacks a pedagogical system, and in which nothing is learned except some knowledge of the Jewish religion. Reading is taught only to the extent of learning the prayers and religious texts.

The wisdom obtained by the Jewish children in these chedarim is of small value, while the deplorable physical conditions of the chedarim ruin them physically. Modernized Jewish people are anxious to reform them in every particular—to make the atmosphere hygienic and to introduce pedagogical methods. But they are handicapped by "rules, circulars, instructions, and ukases." For example, as a rule nothing but the teaching of religion and religious laws is permitted; reading and writing is allowed, but only in so far as religious instruction requires. Teaching of general "profane" subjects, even in Yiddish, is strictly prohibited. The chedarim must in no way be like the school. The following fact is of interest (see bulletin of the Jewish Association for Instruction No. 23, Sept., 1913): On April 17, 1903, the director of public schools of the Province of Mohilew permitted the Jewish community of Lukoml to establish a chedar providing for a teaching program to include the Russian language, writing, and arithmetic. On the strength of this permission this chedar was in existence for 11 years, and achieved such success that it developed into a regular school and owns its building. In May, 1913, the inspector of schools was on an inspection tour in Lukoml and learned that this chedar had acquired the character of a regular elementary school. He ordered it immediately closed. By this order 200 Jewish children were deprived of the opportunity of receiving an elementary education.

The following are additional facts illustrative of the policy of the Russian Government toward the Jews:

(1) Wolkowinzy, Province of Podolia: In this city there are 500 Jewish families and not a Jewish school. In 1903 an elementary school with a one-class course was established; the Jewish community granted this school 2,000 roubles out of the funds of the meat tax, on the condition that Jewish children be admitted to this school.

As a matter of fact not one Jewish child was permitted to attend this school (bulletin of the Jewish Association for Instruction, Dec., 1910, No. 21).

(2) Swenjion, Province of Wilna: There are two schools for girls, one a parochial and the other a pregymnasium. Jewish girls are admitted only in rare exceptions.

(3) The city school commission of Kiev formulated new rules regulating the admission of pupils to the city schools. Upon the suggestion of the president of the committee Christian pupils have the preference of admission.

(4) Illinetz, Province of Wolina: At the beginning of the school year 6 Jews and 27 Christians were admitted to the local city school. It should be noted that the Jewish community of this town contributed 20,000 roubles to the school on condition that there should be no discrimination as to nationality in permitting admission to this school. In spite of the promise of the school authorities to agree to this provision a great number of Jewish children are refused admission.

(5) The Kiev Post reports:

Mr. Snosko-Borowsky, a member of the Zemavto of Kanew and commissioner of education, visited the two-class school of Kanew. His attention was called to a Jewish girl, whom he addressed as follows:

"Well, Jewess, answer."

As the girl replied that she was a Russian girl, Mr. Snosko-Borowsky ordered that all the Jewish boys and girls of the schools should be shown to him. Naturally all the children became nervous and could not properly answer the questions asked them. Mr. Snosko-Borowsky as commissioner of education ordered that a list be made of all the Jewish pupils and suggested that they should be discharged.

(6) The Young Clerks' Jewish Association of Poltawa applied for permission to establish a Saturday evening school for adults. The application was rejected by the school authorities and no reason for this action was given.

(7) The Association for Propaganda of Instruction Among Jews applied for permission to establish an elementary high school for adults in Minsk. At first the application was rejected. The result of a personal interview was the promise that permission would be granted for a night school in connection with the existing State elementary school. The association renewed its application, accepting the above modification. Again the application was rejected for the only reason that the association wanted to connect the night school with the elementary school. A third request was also rejected because the governor of Minsk had not been requested to give his opinion and because the program proposed for the new school was not satisfactory.

(8) The Association for the Encouragement of Trade Among Schools applied for permission to establish a night school for carpenters in Zshytomir. The purpose of this school was to familiarize carpenters with the most advanced methods in their trade and to teach them painting and polishing of furniture, etc. The application was rejected and no cause was given for this action.

(9) There is no law creating a percentage norm for the admission of Jewish children to the two-class elementary schools. Nevertheless

Jewish children as a rule are not admitted to elementary schools in the government of Kowno.

The above citations are only a few examples chosen from a great many similar occurrences.

MEMORANDUM FROM THE ITO IN KIEV, RUSSIA.

The right of attendance by Jewish children in Russian schools is not restricted so much by written laws as by the executive power of the imperial authorities, notably the minister of culture and education. The long series of circulars issued by the minister during the past 25 to 30 years have made the right of Jewish subjects to attend either State elementary schools or high schools, as well as universities and technical high schools, almost illusory. In many cases the circulars abrogate this right. Such restrictive circulars are published in the official journal of the Government, particularly in the bulletins of the minister of culture and education and in the Bulletin of Public Instruction. The percentage norm of Jewish subjects who are permitted to receive elementary education is determined in secret circulars directly distributed by the minister to the local authorities in charge of public instruction and to advisory boards of local municipalities. It is a fact that the authorities of those municipalities in which Jews have no representation on the governing boards restrict the rights of Jews to a greater extent than intended by the ministerial circulars. Very often municipalities entirely close the doors of schools to Jewish children.

There are no restrictions in the general written laws debarring Jewish children from receiving elementary education. Section 966, volume 9, of the Russian Code reads as follows:

Children of Jewish parents are admitted to public governmental schools, as well as to private schools, without any discrimination in all cities where their parents are lawfully permitted to live.

Section 3146 of the code, volume 11, concerning schools under the supervision of the minister of culture, reads as follows:

Children not less than 7 years of age are admitted to municipal schools without discrimination as to social class or faith.

It is well known that these laws are but dead letters and that elementary instruction is also hedged about for Jewish children by restrictive decrees and ministerial circulars which nullify the above-mentioned laws. These circulars are never published; they are secretly directed to the respective authorities, and their publication is prohibited. One circular issued by the minister in 1911 prescribed that Jewish children be admitted to elementary schools only after the non-Jewish children who have applied for admission have been placed and when vacancies are thereafter left. This decree has been promptly carried out in all elementary Government or municipal schools. As the number of elementary schools in Russia is very small and can not provide for all the non-Jewish children who make application for admission, there is no opportunity for Jewish children to receive education in primary schools. Thousands of Jewish children who so apply are rejected.

According to a statement issued by the minister of culture and education dated January 1, 1913, 143,566 pupils attended municipal elementary schools; of these only 10,206, or 7.1 per cent, were Jewish pupils. The governmental elementary schools (State schools) had a total enrollment of 541,741 pupils, of which 55,002, or 1.2 per cent, were Jewish. In cities of the Pale, where Jewish children form 70 per cent of the total population of children of school age, the number of Jewish pupils in the municipal elementary schools is from 13 to 28 per cent, and in the governmental schools only from 2 to 3 per cent. There is little doubt that as a consequence of the powerful anti-Semitic agitation the number of Jewish pupils in the State elementary schools is diminishing. In many State and municipal elementary schools Jewish pupils are absolutely refused admission. The fact that under the law Jewish subjects are supposed to be permitted to run private and communal schools having the program of State schools does not ameliorate this condition, because it is very difficult for Jewish subjects to procure licenses to open such schools. Under these conditions it is not be wondered at that Jewish illiteracy is high. According to the figures of the Commissioner General of Immigration of the United States for 1912, the percentage of Jewish illiteracy was 13.2 per cent for male and 25.1 per cent for female immigrants; the percentage of illiterate Poles was 29.1 per cent male and 32.7 per cent female; the percentage of illiterate Russians, 35.4 per cent male and 50 per cent female.

#### INSTRUCTION IN HIGH SCHOOLS, UNIVERSITIES, AND PROVINCIAL SCHOOLS.

The admission of Jews to high schools and universities is limited to a very low percentage. This percentage norm was fixed for high schools by circular No. 10313 of the minister of culture and education, dated June 10, 1887, and for universities by circular No. 6942 of the minister of culture and education, dated May 11, 1888. Such per cent limitations became a law in 1910. According to this law the percentage norm of Jewish students admitted to universities in capitals (St. Petersburg and Moscow) was fixed at 3 per cent of the total number of enrollment; in universities in cities not in the Pale of Jewish settlement, 5 per cent; universities within the Pale of settlement, 10 per cent. For high schools the following norm was established: In the capitals, 5 per cent; within the Pale, 15 per cent; outside the Pale, 10 per cent. It should be noted in this connection that the Jewish population in the cities of the Pale form 48.8 per cent of the total population, and in the districts of Russian Poland and southern Russia 62 per cent.

During the past two or three years the law of per cent limitations was extended also to professional schools, such as the school for nurses, the school for midwives, and musical institutions, for which schools there had hitherto been no percentage limitations. These professional schools are not largely attended by non-Jews, and the result ensued that such schools were practically unattended and were compelled to suspend through lack of students. In the years 1905 to 1908 the percentage limitation was not adhered to as rigorously as hitherto, and as a result the high schools and universities were attended by Jewish students in numbers far exceeding the per cent norm. How-

ever, the minister of culture interpreted the law of 1910 to mean that the percentage of new Jewish students in the higher education should be not in proportion to the new non-Jewish students, but in proportion to the total number of students already attending the institutions in question. As a consequence, for many years large numbers of Jewish students were not admitted to many universities and high schools.

The admission of Jewish students to high schools and universities outside the Pale was further restricted by a circular of the minister of culture decreeing that Jewish students must first submit satisfactory evidence proving their right of residence in the localities in question.

In 1911 the law of percentage limitation was extended to those students who are called *externes*, that is students, who while not attending high schools wish to pass the examination of such schools. As there are only very few non-Jewish *externes*, the Jewish *externes* have almost no opportunity whatsoever of taking high-school examination.

#### LAW AND LIFE.

##### CONCERNING THE RIGHTS OF JEWISH SUBJECTS TO RECEIVE PUBLIC EDUCATION.

[Paper read by Mr. Goldberg, of the Russian bar, before the National Educational Congress in St. Petersburg, January, 1910.]

The law makes no restrictions regarding the rights of Jewish children to receive elementary education. By referring to section 787, volume 9, of the Code of Civil Rights (edition 1909) it will be seen that Jewish children are permitted to attend Government elementary schools, private schools, and "pensions" in the same manner as children of any other nationalities. The only restriction is that such attendance is confined to those sections of the Empire where the parents of the children have established their right of residence. Education is compulsory for children whose parents are licensed merchants and titled citizens, in Government public schools, and in those sections where such schools are not in existence, then in private schools sanctioned by the Government. The above law receives constant repetition in varying forms of expression in many subdivisions of this code, and especially with reference to "gymnasium," "real schools," elementary schools, and village schools (refer to secs. 1487, 1709, 3146, 3247, 3474, vol. 11, pt. 1 of the Consolidated Code.)

In all these sections it is clearly stated that all children are to be admitted to the above schools without distinction of race, creed, or social standing. It might therefore be assumed from these liberal laws that the doors of all educational institutions are open to Jewish children. Moreover, the law compels the attendance of children in these schools, and in those sections where there are no governmental schools the Jews are permitted to establish private schools under the supervision of the Government. If the above laws were literally carried out, then the Jewish children would receive elementary education in the same proportion as children of other nationalities; but it must regretfully be stated that the law is not carried out and that the mere fact that a Jewish child applies for admission to a school is

sufficient for the authorities to place restrictions in the way of his entrance. In order to demonstrate this fact, data were collected from the Journal Concerning Public Education, published during the last three years. This journal is published by the Society for the Extension of Education Amongst Jewish Children in Russia, and is recognized as authoritative. The following are specific items:

(1) Beredichev: It need hardly be stated that the majority of the population in this city are Jews, and according to the official statistics 90 per cent of its population is Jewish. In that city there are two grades of city schools. The city income is derived primarily from the Jewish population. It would therefore be justifiable to infer that not only should Jewish children attend these schools by the rights given them by the laws above quoted, but also by reason of the superiority of population and of the fact that the largest part of the budget is made up by Jews. Nevertheless, in the year 1911 there existed in that city 103 vacancies in its public schools, and the surprising fact is to be noted that not a single Jewish child was drawn on to fill any of them.

(2) Staro Constantinow, Province of Volina: Jewish population, 56.5 per cent. In the years 1909, 1910, and 1911 no Jewish children were admitted to any of the Government schools in that city.

(3) Proskurow, Province of Podolsk: Jewish population, 80 per cent. The city schools are maintained exclusively by the income derived from the Jewish population. In 1911 not only was admittance refused to Jewish children, but 20 Jewish pupils who had previously attended the Government schools were discharged. In the year 1912 not a single Jewish child was admitted to the Government schools.

(4) Kiev: The municipality receives annually the sum of 15,000 rubles from the meat tax imposed on the Jewish population, which money is applied to the support of the city Government schools. Nevertheless, Jewish children are practically debarred from attendance at such schools on the pretext that no vacancies exist.

(5) Ilinsch, Province of Kiev: The Jewish population contributed the sum of 10,000 rubles toward the opening of a city school on condition that Jewish children be admitted to it in the same proportion as children of other nationalities. The municipality accepted this donation but did not fulfill the condition under which it was given, and while 27 Christians were admitted to this school only 6 Jewish children were admitted.

(6) (a) Litin, Province of Podolsk; (b) Dubna, Province of Volina: In the year 1912 not a single Jewish child was admitted to any of the city schools in any of these places, in spite of the fact that in both cities the Jewish population is at least 50 per cent of the total population.

(7) Minsk: In the year 1913 thousands of Jewish children who made application for admittance to the city schools were rejected.

(8) Starodub, Province of Chernigow: Twelve Jewish children successfully passed the entrance examination and only two were admitted.

(9) In the Province of Kovno hundreds of Jewish children were denied admittance to the city schools in 1913.

From the above facts the utter disregard of the law pertaining to the admittance of Jewish children in city schools may be seen. The school executives are autocratic, and in their attitude place per-

sonal wishes and whims above the written law. To combat this attitude is futile, because it receives the sanction of their superiors. There are many instances where this unjust attitude on the part of the school executives results in their receiving promotion or recognition in some form. There is no court of appeals in this matter. By the time the complaint that may be made on this score migrates from department to department in the Government labyrinth, the Jewish child is already grown up. In those rare instances where the complaint receives favorable disposition, so long a period has elapsed until the decision is made that the Jewish child has already passed the stage of elementary education.

The only effective remedy would be to appeal to the Russian people directly and to so brand this injustice and hostility to the Jews that Russia will be humiliated and measures of relief will be taken. Then it may be that the law which is now a dead letter will be resurrected. It will undoubtedly be argued, Why should the Jewish children press their right of admission to Government schools when the Jews have schools of their own throughout the Pale? And this objection sounds all the more plausible in the face of the privilege given to Jews to open private schools, as prescribed in section 790, volume 9, Code of Civil Rights. In this section it is clearly stated:

The Jews are privileged to establish private schools in which their children may receive education in matters scientific and religious.

It must be remembered, however, that the expenditure in establishing such schools is so large and that the economic status of the Jews in Russia is so unfavorable as practically to nullify this right. The pogroms of 1905, the increased persecutions of recent years, have forced the healthiest and most resourceful of the Jews to leave Russia, and as a result many villages will be found in which the Jewish population has been depleted of its healthy stock. In those localities where the Jewish population attempts to establish private schools the long delay which ensues on the application saps the energy and the vitality of the Jews. Even those who are most enthusiastic in agitating for private schools of this kind are compelled for this reason to weaken and perhaps to become indifferent. Moreover, there are thousands upon thousands of cases which will conclusively demonstrate that the efforts to establish Jewish private schools are frustrated at every turn. The following are some concrete examples:

(1) In the city of Attace, county of Sorok, for three years a teacher endeavored to receive permission for the opening of a private school of three grades, and finally received answer from the school inspector of Sorok that permission is granted to open this school, but he must first become expert in caligraphy and penmanship.

(2) In the city of Lutsk, Province of Volina: The Jewish community submitted a petition to the district supervisor of schools for permission to open a school in that city. Their petition was declined, and no reason was given for this action.

(3) Yaltushk, Province of Podolsk: Two petitions to open an elementary school with a Talmud Torah division were successively rejected, despite the fact that this community offered to give as security the yearly sum of 1,725 roubles that the school would be properly maintained. It should be noted in this case that the rejections were received three years subsequent to the filing of the petitions.

tion. Similar rejections were made of petitions submitted to the Jewish community of Svantschach, Rakitin, Balto, and other cities in the Province of Podolsk.

(4) Dagda, Province of Vitebsk: Over two years ago the Jewish community of this city made petition to open a private school, and that petition is still pending, in spite of the fact that in the community there are 200 Jewish children of school age who are without any facilities for receiving elementary education.

Similar instances in overwhelmingly large numbers can be quoted. The above facts will suffice to prove that in spite of the privilege accorded Jewish communities to open private schools Jewish children are practically left without any means of receiving education in any form. From every part of the empire can be heard the cry of Jewish children for education.

The situation with reference to Jewish children living outside of the Pale is no better. While it is true that in those localities the law permits them to receive education equally with children of other nationalities, still this law is regarded with the same contempt as it is in the provinces of the Pale. It may also be remarked here that it must not be assumed that when the authorities grant the petitions of Jewish communities to open schools that such schools are thereafter established, for a problem immediately confronts the Jewish community to find teachers for the school. Considering that the right of residence of Jewish pupils is restricted and that in the localities outside the Pale no Jewish teacher is permitted residence, it will be seen that schools in such localities can not be opened for lack of teachers. This restriction of the rights of residence of Jewish teachers is not in accordance with any written law, but is promulgated by ministerial circulars and underground decrees. Here is a conspicuous case:

The Jewish community of Kiev filed petition to open two Talmud Torahs in Kiev in 1909. The governor general of Kiev, as well as the municipality, gave to this petition their moral sympathy. But opposition developed in the department of education and the petition practically was transferred from department to department until it reached the minister of culture and public education. After a long period of further delays he granted the petition. In order to put into execution the favorable decision of the minister, the matter was placed in the hands of the district supervisor, who, angered by the fact that the petition was carried above his head, buried the matter in his office files until 1911. When at length this supervisor in 1911 gave permission for the opening of the school in question, the Jewish community found that it could not procure the services of Jewish teachers because the right of residence was denied them in that city. The case was then dropped. By persistent inquiry and search the Kiev community was enabled to locate a Jewish teacher with the right of residence and the school was opened. And the school, which had facilities for 400 children, was opened with 25 pupils and 1 teacher. By persistent struggle the Jewish community in Kiev, by the end of 1912, was given the privilege of having a few more Jewish teachers added to the school, on the condition that such additional teachers should live in a Province remote from Kiev, and the further restriction that such teachers should at the end of the day's work repair to that remote Province, viz, Slobodka. In comparison with

the experiences of other communities in the matter of establishing private schools, the Kiev community is to be congratulated on the notable success it achieved.

#### CHEDARIM.

As is well known, the teachers of the chedarim are called "melameds." Their rights are regulated by a special law of March 1, 1893, and confirmed by the minister of public education, September 5 of the same year. This confirmation was only temporary, but has remained in force up to this writing. According to this law these teachers are permitted to teach the pupils matters of religion and reading and writing in Yiddish. License must be procured before chedarim can be established and such license is given the melameds without any examination. According to this law, it would seem that everyone has the right to open a chedar; but this law was practically nullified by a secret decree which declared that everything taught in the chedarim must be in the Russian language. There are many cases which show that melameds were prosecuted because Russian grammars were found in the chedarim, and they were convicted under section 1052, volume 1, because they secretly taught the Russian language. Is it not irony that men should be prosecuted for teaching the language of their country?

It should also be noted that the Talmud Torah enrolls a large number of Jewish children who have no knowledge of the Russian language and the teachers are compelled to speak to them in Yiddish. Notwithstanding this fact the teachers are prosecuted if Yiddish is spoken in the chedarim. Another restriction must be pointed out. The law does not permit male and female pupils to be in the same room. Inasmuch as many chedarim consist of one room only, this restriction results in the barring of many children from receiving education in any form. The law providing for this restriction was passed 70 years ago, and has become so long-lived because it is hostile to the Jews. It should be noted that modern laws which are more favorable to the Jews are utterly disregarded, while this ancient law is still vigorously enforced. Circular April 10, 1909, No. 8502, was explained by the minister of public education as follows:

Permission may be granted for children of both sexes to be in the same room only in special instances and the minister is the only one empowered to grant that privilege. Many petitions requesting this privilege have been filed, but are still pending, and there is no hope that action will ever be taken on them. This circular of the minister is all the more arbitrary and unjust in the light of section 3877, volume 11, part 1, of the Code of Civil Rights, wherein it is plainly stated that Jewish children of both sexes may receive education in the same room.

Attention is now directed to another class of schools the establishment of which the law permits. These schools are known as elementary schools. Such schools must be supported only by the Jewish community. Such schools must teach arithmetic, history, and geography, also Jewish religion and Jewish history, and Jewish prayers may also be taught. The course extends over a period of six years. Of such schools there are 64 in existence. It should be noted that these schools are supported mainly from the candle and meat taxes.

The candle tax is an imposition of 1 ruble for every candle lighted by Jews Friday night. The meat tax is an imposition of 14 kopecks on every pound of kosher meat purchased by Jews. According to the law, it is expressly stated that these taxes are to be applied only toward the teaching of Jewish education and Jewish history, and not for any other subjects. But in reality the money is not so applied, and it has never been used for education in Jewish religion and Jewish history. They are expended on subjects not in any way relating to Jewish matters. In order to demonstrate this fact the following cases are given, illustrating to what uses the candle and meat taxes are put. There were 12 counties in the Province of Wolinsk in 1910-11. From these taxes there was an income of 325,967 rubles and 10 kopecks. This sum was expended in the following manner:

	Rubles.
(1) For maintaining the fire department-----	9, 276. 00
(2) For freight of government supplies-----	2, 246. 00
(3) Applied to the debts of churches and monasteries-----	1, 009. 00
(4) Toward maintenance of police departments-----	1, 092. 00
(5) The salaries of sheriffs serving summonses on Jews-----	13, 000. 00
(6) Contribution to the board of governors, Wolina-----	15, 000. 00
(7) Toward maintenance of office the governor of Wolina-----	2, 000. 00
(8) To the publication committee of Moscow-----	135. 45
(9) Toward the Government Bulletin of St. Petersburg-----	281. 00
(9) Toward the Government Bulletin of St. Petersburg-----	281. 90
(10) To printing office, Wolina-----	3, 304. 00
(11) For printing official announcements of meat and candle tax-----	1, 450. 00
(12) Advertising the days for tax collection-----	3, 000. 00
(13) For compiling tax lists-----	300. 00
(14) To printing office, Wolina-----	250. 00
(15) To stationery and miscellaneous, Wolina office-----	1, 500. 00
(16) To stationery and miscellaneous, Wolina office-----	4, 452. 00
(17) Repairing highways-----	12, 452. 42
(18) For cleaning market places-----	2, 241. 90
(19) Contribution to municipality-----	6, 872. 00
(20) Contribution to surrogate's court-----	395. 00
(21) Repairs of sidewalks-----	310. 00
(22) Contribution to city schools (in which there is no Jewish attendance)-----	600. 00
(23) Postal and telegraph office-----	125. 00

From the above it can be seen in what manner the money is spent and the utter disregard of the original purposes for which the taxes were intended. We see how the Jews of the Province of Wolina support the printing office which issues anti-Semitic literature; maintains the police, which is hostile to them; pays the sheriffs for summonses served on them, and are dragged into court to establish right of residence. From all the moneys collected from these two taxes in the Province of Wolina the Jews receive the benefit of only 9 per cent of the sum.

In the Province of Kiev the meat tax for 131 places reached 315,000 rubles. From this sum the following items were spent:

	Rubles.
(1) For Government purposes-----	44, 000. 00
(2) To the municipality-----	6, 600. 00
(3) For transportation of prisoners-----	2, 293. 00
(4) For night patrols-----	2, 116. 00
(5) For the village police-----	20, 510. 00
(6) For cleaning sewers and streets-----	6, 500. 00
(7) For repairing highways-----	6, 061. 00
(8) For miscellaneous Government expenses-----	6, 061. 00
(9) For vaccination (health department)-----	448. 00

Aside from the above items, part of the tax was expended for orphan asylums (non-Jewish), for maintaining fire departments, for maintaining stations for prisoners, for repairing sidewalks, for police administration and clerks, for churches, for lighting streets, for ice supplies, for supporting schools intermediate between primary and high school, for hiring police armories, and for clothing the policemen's servants.

The foregoing will show what burdens are imposed on the Kiev Jewish community in addition to the regular taxes, which all portions of the population must pay. From the 315,000 roubles collected on the two taxes the Jewish community receives the benefit of only 10 per cent of this amount. (Balance of the memorandum relates to high schools.)

EDUCATIONAL LAWS OF ROUMANIA DISABLING FOREIGN CHILDREN FROM ATTENDING PRIMARY SCHOOLS, 1887-1900.

[The phrase "foreign children" means children of all those not Roumanian citizens, and citizenship is denied to native-born Jews, with the exception of a very few able to secure special laws naturalizing them specifically.]

*Law, July, 1887.*—If the number of enrolled pupils is so great as not to be within the limitations of the schools, preference shall be given to children whose parents are Roumanian born or naturalized, and if this number shall exceed the limitations, Roumanian children shall be enrolled in the order of their application. If, after the admission of all Roumanian children, there still remains a number of vacant places, they may be utilized by children of foreign nationalities, in the order of their application and in accordance with the limitations existing.

Effect: Many Jewish children refused admittance; at Botaschani alone 114 Jewish pupils were sent back notwithstanding the fact that these pupils were noted for zeal, intelligence, and progress. The same in Patria, Galatz, etc. From 1888 to 1893 much agitation, but no definite laws.

*Law, May 23 to June 4, 1893.*—All foreign children must pay a tax of 15 francs for rural schools and 30 francs for city schools.

Effect: Many Jewish children were excluded because there were no vacancies under the law of limitation, still others could not pay the tuition fee, while a great number were excluded simply owing to the caprice of the directors.

Statistics: Jewish school children, 1891 to 1892, 19,577 Jewish out of 24,116 foreign children. Of Roumanian children there were 51,786.

*Law, 1896.*—Article 1: Instruction in primary schools is obligatory and free for all Roumanians.

Article 2: Certificates, documents, etc., relating to primary-school instruction are exempt from the stamp tax.

Article 3: Foreigners, excepting those who are established in Dobroudja, must pay a tuition fee fixed by the rule applying in the existing law. The minister in exceptional cases may, at his discretion, exempt foreign children from this tuition fee.

Article 4: If the number of pupils applying exceed the number of available places, preference shall in all cases be given to Roumanian children.

Ministerial decision, June 6, 1896, aggravating the law: Not exempt from stamp tax are all kinds of demands, documents, certificates, etc., addressed to directors of schools or school authorities by foreign children attending primary school or foreign children receiving home preparation or foreign children attending private institutions.

It is not permitted that collective petitions be made by the direction of the directors of Jewish schools; every petition must have as many stamps as there are pupils in the Jewish schools from which the petition emanates.

Ministerial decree, June 8, 1896—Article 22: Only Roumanian children are exempt from paying an examination tax. Jewish children must in all cases pay such tax, and the poor are not exempt from this regulation.

Circular, No. 50183, September, 1898: The actual state of things makes the question not one of providing places for foreign children—the situation at present is that the vacant places can not accommodate even one-half of the Roumanian children. (Note that at the time there were 106,826 Roumanian children.)

Statistics: In 1896 the number of Jewish pupils in public schools represented  $5\frac{1}{2}$  per cent of the total enrollment, while, as stated previously, in 1891-2 the number represented 16 per cent.

Effect of laws, circulars, and decrees of 1896: Large masses of foreigners, expecting only the worst, refrained from even making an attempt to have their children provided with public instruction in primary schools. The teachers in the various schools bated and mocked Jewish children.

#### PART II, SECONDARY EDUCATION.

*Law, 1898.*—Article 2: Instruction in secondary and superior schools is gratuitous for all Roumanian children. Foreign children may be admitted to such schools only on the condition that there are available places left after providing for all Roumanian children. In the event that such vacancies can be found, foreign children must pay a tax, to be fixed by a definite rule for each school. The minister may exempt such pupils as he deems worthy from taxation.

Statistics: In 1895 to 1896 Jewish pupils in secondary schools constituted  $10\frac{1}{2}$  per cent of the total enrollment. In 1896 to 1897 the number amounted to 11 per cent, and in 1898 to 1899 the number decreased to  $7\frac{1}{2}$  per cent. One of the great factors for this reduced percentage was the economic condition of the majority of the Jewish people in Roumania. To pay a tax was an insuperable obstacle in most cases, and the minister very rarely exempted Jewish people from the tax.

#### PART III.

With reference to the exclusion laws regarding professional schools, in some schools there is a total exclusion of Jews and in some there is the tax and percentage basis. The tax is 90 francs for professional schools and 150 francs for commercial schools. Regarding agricultural schools, the conditions were made so vexatious and complex as to result in the practical exclusion of all Jewish pupils.

Finally Jewish pupils are excluded from normal schools and from the marine school.

## ADDENDUM.

In the face of all these accumulative restrictions the Jews never lost heart, and in order to prevent their children from becoming totally ignorant they were compelled to rely on their own schools. But even regarding such schools the Government saw fit to adapt qualifying measures. For example, circular No. 355 of April 4, 1900, of the minister of public instruction compelled all Jewish schools to give instruction on the Sabbath.

## EDUCATIONAL LAWS OF ROUMANIA DISABLING FOREIGN CHILDREN FROM ATTENDING PRIMARY SCHOOLS, 1898-1913.

*Law, July 5, 1900.*—Article 1: Instruction in primary schools is obligatory and free for Roumanians.

Article 2: All certificates or documents relating to primary instruction are exempted from the stamp tax.

Article 3: Parents or guardians of children born in Roumania are obliged to send them to the public primary schools from the age of 7 to 14, inclusive. Those parents or guardians of Roumania children who can prove that they give their children an equivalent to the studies in public primary schools, either at home or in private institutions recognized by the Government, are exempt from this application.

Article 4: Children of foreigners, except those living in Dobroudja, will pay a tuition fee for entrance into public primary schools, to be regulated by the application of the present law. The minister of public instruction is given the discretion to waive this regulation whenever he sees fit.

Article 5: In the event that the number of seats in a public primary school shall be insufficient to seat all children of school age, the children of Roumanians shall in all cases receive the preference.

Article 15 (concerning rural schools): In those rural towns where there is a scarcity of appropriate buildings for primary-school purposes, foreign children are excluded, and only those Roumanian children may be admitted who belong to one of the following three categories: (1) Those Roumanian children who have of their own volition registered at the beginning of the school year; (2) those who are the smaller children in large families; (3) those Roumanian children whose homes are nearest to the schools.

Article 36 (concerning the pedagogical institute, otherwise known as the normal school): Only Roumanians may be admitted to these schools.

*Law, August 28, 1901.*—Reaffirms all the provisions cited from the law of July 5, 1900, merely modifies certain administrative functions.

*Law, May 9, 1902.*—Regulations concerning the examinations for entrants into higher courses of pupils prepared at home or in private institutions recognized by the Government.

Children of Roumanians who have prepared themselves in private schools recognized by the Government or in charity schools where instruction is free or for a normal cost are exempt from the payment of an examination tax. This does not apply to children of foreigners.

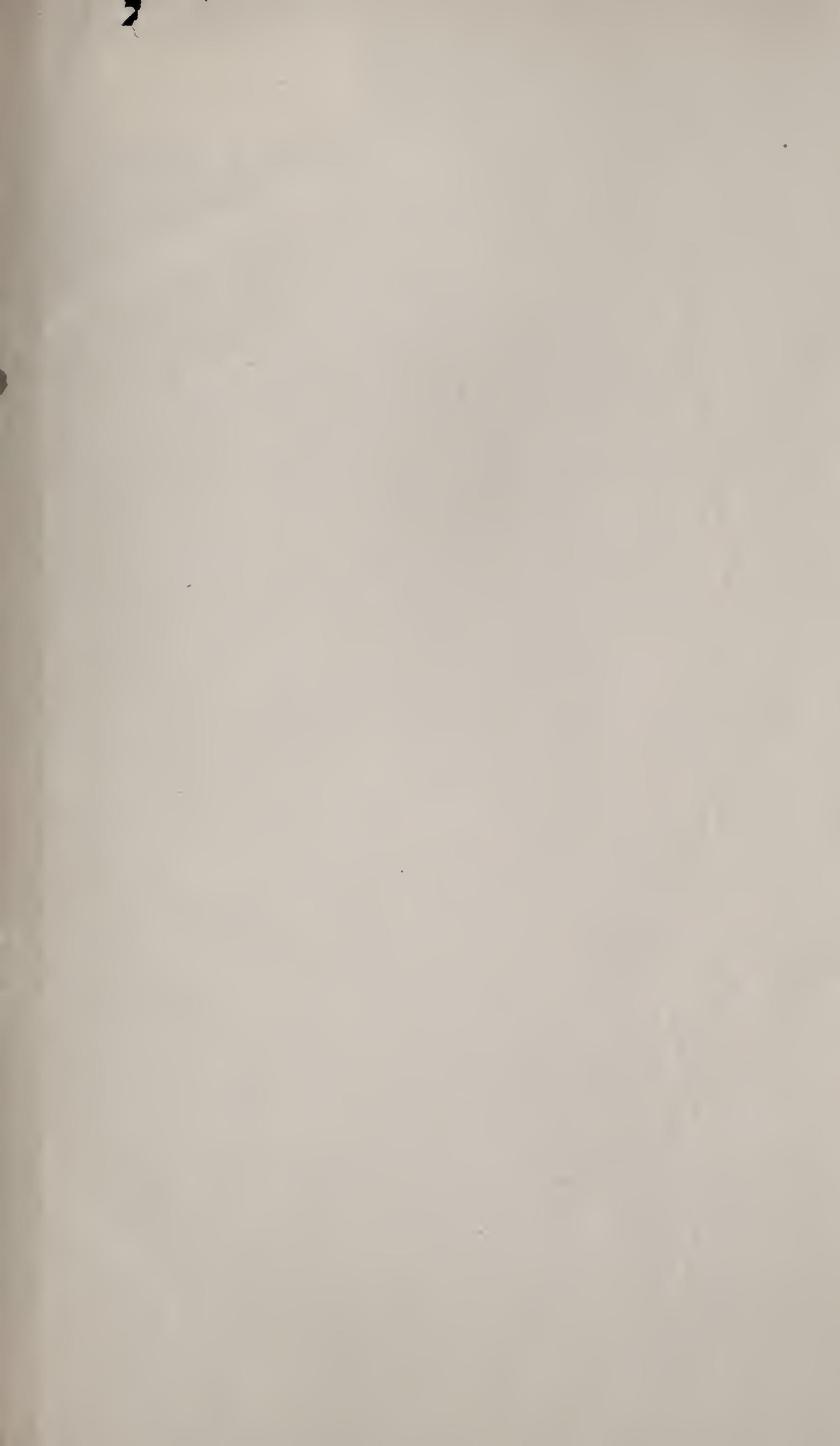
## EDUCATIONAL LAWS OF ROUMANIA DISABLING FOREIGNERS FROM ATTENDING PROFESSIONAL SCHOOLS, 1900-1913.

*Law, August 29, 1901.*—Article 3: Instruction in public professional schools is free for the sons of Roumanians. The sons of foreigners will have to pay a tuition fee which will be fixed by the regulations for each school, and such tuition fees will be turned over to the treasurer of the school. In the case of deserving or poor sons of foreigners, the minister has the right to dispense partly or totally with this regulation. In no case shall the number of foreigners admitted to these schools be more than the fifth part of the total enrolled.

Respectfully submitted February 4, 1914.

HERMAN BERNSTEIN,  
ISAAC A. HOURWICH,  
JOSEPH JACOBS,  
SAMUEL JOSEPH,  
I. IRVING LIPSITCH,  
SAMUEL MASON,  
I. M. RUBINOW,  
ABRAHAM SOLOMON,  
HELEN WINKLER,  
MAX J. KOHLER (chairman),  
DAVID M. BRESSLER (secretary),  
*Committee.*





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